

## Translation of The Discourse to Saṅgārava and the Relevant Commentaries

### Part Six: The Three Supernatural Knowledges

<i>"So evaṃ samāhite citte parisuddhe pariyodāte anarigaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte pubbenivāsānussatiññāya cittaṃ abhininnāmesim.</i>	"Then, in the mind thus steady, pure, bright, spotless, void of defilements, subtle, pliable, stable, unshakeable, (I) supernaturally directed the mind toward the Knowledge of Remembering Past Existences.
<i>So anekavihitaṃ pubbenivāsaṃ anussarāmi, seyyathidaṃ – ekampi jātiṃ dvepi jātiyo tisso pi jātiyo catasso pi jātiyo pañcapi jātiyo dasapi jātiyo</i>	Thus (I) remember numerous previous existences, namely – even one birth, even two births, even three births, even four births, even five births,
<i>vīsampi jātiyo tiṃsampi jātiyo cattālīsampi jātiyo paññāsampi jātiyo jātisatampi jātisahassampi jātisatasahassampi</i>	Even twenty births, even thirty births, even forty births, even fifty births, even hundred births, even thousand births, even hundred thousand births,
<i>anekepi saṃvaṭṭakappe anekepi vivaṭṭakappe anekepi saṃvaṭṭavivaṭṭakappe –</i>	Even numerous eons of (world's) formation, even numerous eons of (world's) destruction, even numerous eons of (world's) formation (and) destruction -
<i>'amutrāsim evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto,</i>	'There was (I), of such name, such clan, such color, such food, experiencing such pleasure (and) suffering, thus ending the life-span,
<i>so tato cuto amutra udapādim; tatrāpāsim evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto idhūpapanno'ti.</i>	(and) then dying from there (I) was born elsewhere (/ "there"), (and) I passed (my life) there (being) of such name, such clan, such color, such food, experiencing such pleasure (and) suffering, thus ending the life-span, (and) then dying from there I am born here.'
<i>Iti sākāraṃ sauddesaṃ anekavihitaṃ pubbenivāsaṃ anussarāmi.</i>	Thus I remember (my) numerous previous existences of various characteristics with details.
<i>Ayaṃ kho me, bhāradvāja, rattiyaṃ paṭhame yāme paṭhamā vijjā adhigatā, avijjā vihatā, vijjā uppannā; tamo vihato, āloko uppanno; yathā taṃ appamattassa ātāpino pahitattassa viharato.</i>	That for me, Bhāradvāja, was indeed the first Knowledge acquired during the first phase (of the night), ignorance eliminated, Knowledge arisen; darkness eliminated, light arisen; because it (happened to me,) the mindful (/ "not forgetful"), who dwelled endeavoring, making effort.

<i>52. Yesañca guṇānaṃ dāyakaṃ ahosi, tesam ekadesaṃ dassento so evaṃ samāhite cittetiādimāha.</i>	He (the Buddha) said "in the mind thus steady" showing in part whatever qualities was (that mental state) providing.
<i>Tattha dvinnaṃ vijjānaṃ anupadavaṇṇanā ceva bhāvanānayo ca visuddhimagge vitthārito.</i>	The word-by-word definition for the two Knowledges <sup>1</sup> there, as well as the way of meditation

<sup>1</sup> This includes the Knowledge of Past Existences as well as the second Knowledge of Divine Eye, or Knowledge of Death and Birth (explained below).

	(/"development") is detailed in the (book) <i>"Path to Purity"</i> .
<i>Kevalañhi tattha "so evaṃ samāhite citte...pe... abhininnāmeti"ti vuttaṃ, idha "abhininnāmesi"nti.</i>	Indeed, (out of) all said there (namely) "then, in the mind thus steady...rep.... I supernaturally directed (the mind)..." here (the only difference is) "(he) supernaturally directed (the mind)."
<i>Ayaṃ kho me brāhmaṇāti ayañca appanāvāro tattha anāgatoti ayameva viseso.</i>	"That for me, Bhāradvāja" - this then is the portion on resolution, there (in <i>"Path to Purity"</i> ) it is not mentioned (/"coming"), that is the only difference (in comparison with this original Pāḷi text").
<i>Tattha soti so ahaṃ.</i>	"There he" <sup>2</sup> means "then I".
<i>Abhininnāmesinti abhinīhariṃ.</i>	"I supernaturally directed" means supernaturally carried toward.
<i>Abhininnāmesinti ca vacanato soti ettha so ahanti evamattho vedītabbo.</i>	The meaning should be known thus: from the word "(I) supernaturally directed" and "then" there (it should be understood as) "then I".

<i>Yasmā cidaṃ bhagavato vasena pubbenivāsānussatiññāṇaṃ āgataṃ, tasmā "so tato cuto idhūpapanno"ti ettha evaṃ yojanā vedītabbā.</i>	In the way this Knowledge of remembering past existences is appearing (/"coming") (in the text) as (possessed) by the Exalted One, the connection there should thereby be known thus: "then dying from there (I) am born here."
<i>Ettha hi so tato cutoti paṭinivattantassa paccavekkhaṇaṃ.</i>	There indeed "then dying from there" is the reflection on the (Buddha's) re-cycling. <sup>3</sup>
<i>Tasmā idhūpapannoti imissā idhūpapattiyā anantaraṃ.</i>	Therefore, "(I am) born here" means uninterruptedly until the birth here.
<i>Amutra udapādinti tusitabhavanaṃ sandhāyāhāti vedītabbo.</i>	"(I) was born in that place" should be known (as spoken) in connection to the World of Joy ( <i>Tusitabhavana</i> ). <sup>4</sup>
<i>Tatrāpāsiṃ evaṃnāmoti tatrāpi tusitabhavane setaketu nāma devaputto ahoṣiṃ.</i>	"(And) passed (my life) there (being) of such name" means indeed, there in the World of Joy I was a son of a deity (i.e. a deity) named "Setaketu".
<i>Evaṃgottoti tāhi devatāhi saddhiṃ ekagotto.</i>	"Of such clan" means being of the same clan as those deities.
<i>Evaṃvaṇṇoti suvaṇṇavaṇṇo.</i>	"Of such color" means golden colored.
<i>Evamāhāroti dibbasudhāhāro.</i>	"Of such food" means of the divine pure (/"suddha") food.

<sup>2</sup> As already explained in a previous part of this translation, the word *"so"* literally means "he", but here I translate it as "then" to avoid a confusion.

<sup>3</sup> The Buddha explained how His previous lives, consisting of birth and death, were coming again and again always consisting of birth and death.

<sup>4</sup> The World of Joy, *"Tusitabhavana"* or simply *"Tusita"* is the fourth heaven out of six where the deities still enjoy sensual pleasures. *Bodhisattas* are generally believed to stay there in their last life before the life when they become a Buddha in the world of humans.

<i>Evaṃsukhadukkhappaṭisaṃvedīti evaṃ dibbasukhappaṭisaṃvedī.</i>	"Experiencing such pleasure (and) suffering" means thus experiencing the divine pleasure.
<i>Dukkhaṃ pana saṅkhāradukkhāmettameva.</i>	The suffering (there) however was just the suffering of formations ( <i>saṅkhārā</i> ). <sup>5</sup>
<i>Evamāyupariyantoti evaṃ sattapaññāsavassakoṭṭisaṭṭhivassasatasahassāyupariyant o.</i>	"Thus ending the life-span" means thus ending the life-span of 576 millions of years (living in the World of Joy).
<i>So tato cutoti so ahaṃ tato tusitabhavanato cuto.</i>	"Then dying from there" means then I died from there, the World of Joy.
<i>Idhūpapannoti idha mahāmāyāya deviyā kucchimhi nibbatto.</i>	"I am born here" means born here from the womb of the queen Mahāmāyā.

<i>Ayaṃ kho me brāhmaṇātiādīsū me ti mayā.</i>	"That for me, Bhāradvāja, indeed" etc. – (there) "for me" ( <i>me</i> ) means "by me" ( <i>mayā</i> ).
<i>Vijjāti viditakaraṇaṭṭhena vijjā.</i>	"Knowledge" is knowledge by the meaning of seeing.
<i>Kiṃ viditaṃ karoti?</i>	What does (it) makes seen?
<i>Pubbenivāsaṃ.</i>	The previous existences.
<i>Avijjāti tasveva pubbenivāsassa aviditakaraṇaṭṭhena tappaṭicchādako moho vuccati.</i>	"Ignorance" is (thus) called the delusion that covers up, in terms of obscuring ("not visibility") the previous existences.
<i>Tamoti sveva moho paṭicchādakaṭṭhena "tamo"ti vuccati.</i>	"Darkness", that is simply called "darkness" because it is the delusion, the coverer.
<i>Ālokoti sāyeva vijjā obhāsakaraṇaṭṭhena "āloko"ti vuccati.</i>	"Light", that is simply called "light" because it makes radiance.
<i>Ettha ca vijjā adhigatāti ayaṃ attho, sesaṃ pasamsāvacanaṃ.</i>	Also, there "Knowledge acquired" is the meaning, the rest are words of praise (for the attainment).
<i>Yojanā panettha ayaṃ kho me vijjā adhigatā, tassa me adhigatavijjassa avijjā vihatā, vinaṭṭhāti attho.</i>	There then is the connection: "this, indeed, is the Knowledge acquired by me, therefore to me of acquired Knowledge the ignorance is eliminated", meaning (so) because (the Buddha was) devoid (of it.).
<i>Kasmā? Yasmā vijjā uppannā.</i>	How? In the way the Knowledge arose.
<i>Esa nayo itarasmimpi padadvaye.</i>	That way (of explanation applies) also for the remaining two words.

<i>Yathā tanti ettha yathāti opamme.</i>	"Because it" there "because" means in the explanation,
<i>Tanti nipāto.</i>	"It" is a particle.
<i>Satiyā avippavāsenā appamattassa.</i>	"To the mindful" (is meant) by not abandoning mindfulness.
<i>Vīriyātāpena ātāpino.</i>	"Endeavoring" (is meant) by exhausting effort.

<sup>5</sup> The "*saṅkhāra dukkha*" can be understood as impermanence, or the old age and death which deities cannot avoid. A deity knows that he/she is old by five marks – their flowers wither, clothes gets dirty, the body is discolored, sweat trickles from both armpits, and the deity does not enjoy on his/her heavenly seat. (Mentioned in Commentary to Jātaka no. 531.)

<i>Kāye ca jīvite ca anapekkhatāya pahitattassa, pesitattassāti attho.</i>	The meaning (is) being energetic, carrying (the effort) without expectations from (his) body as well as life.
<i>Idaṃ vuttaṃ hoti "yathā appamattassa ātāpino pahitattassa viharato avijjā vihaññeyya, vijjā uppajjeyya.</i>	This is said: "in the way ignorance would be eliminated for one exhausting (himself) mindfully (and) dwelling energetic, for (him/her) the Knowledge would arise.
<i>Tamo vihaññeyya, āloko uppajjeyya.</i>	The darkness would be eliminated, the light would arise.
<i>Evameva mama avijjā vihatā, vijjā uppannā.</i>	Just so is my ignorance eliminated, (and) Knowledge arisen.
<i>Tamo vihato, āloko uppanno.</i>	Darkness is eliminated, light is arisen.
<i>Etassa me padhānānuyogassa anurūpameva phalaṃ laddha'nti.</i>	There to me (thus) engaging in endeavor (there was) attained a corresponding fruit.

<i>484. "So evaṃ samāhite citte parisuddhe pariyodāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye tṭhite āneñjappatte sattānaṃ cutūpapātaññāya cittaṃ abhininnāmesim.</i>	484. "Then, in the mind thus steady, pure, bright, spotless, void of defilements, subtle, pliable, stable, unshakeable, I supernaturally directed the mind toward the Knowledge of death (and) birth.
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<i>Verañjakaṇḍa<sup>6</sup></i>	The Portion on (the Brahmin) Verañja
<i>So dibbena cakkhunā visuddhena atikkantamānusakena<sup>7</sup> satte passāmi cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe.</i>	Then by divine eye, purified, surpassing the (ordinary) human, I see beings as they die, as they are born, inferior, superior, of desirable color, (or) undesirable color. <sup>8</sup>
<i>Sugate duggate yathākammūpage satte pajānāmi – 'ime vata bhonto sattā kāyaduccaritena samannāgatā vacīduccaritena samannāgatā manoduccaritena samannāgatā ariyānaṃ upavādakā micchādīṭṭhikā micchādīṭṭhikammasamādānā;</i>	I recognize beings born according to (their) <i>kamma</i> , coming to a pleasurable (existence) (as well as) (those) coming to a painful (existence) – "Oh dear, these beings endowed with bodily misconduct, endowed with verbal misconduct, endowed with mental misconduct, blaming the Noble Ones, of wrong views, undertaking actions based on wrong views,
<i>te kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātāṃ nirayaṃ upapannā.</i>	They, when (their) body is destroyed, after death, are born in a realm of woe, in a painful destination, in a state of punishment, in hell.

<sup>6</sup> This is a detailed version of the attainment coming from *Vinaya Piṭaka – Pārājika Pāli – Verañjakaṇḍa*, and it also appears in many other scriptures throughout the ancient strata of Pāli texts: *DN 2, 10, 25, 28; MN 4, 6, 12, 51, 72, 78, 94, 101, 130; SN 12, 16, 51; AN 3, 5, 6, 8, 10, 11*; also in *Iti, MNid, CNid, Psm, Netti*; and also in *Vibhaṅga* and *Puggalapaññatti* of *Abhidhamma Piṭaka*.

<sup>7</sup> In the Pāli scripture written in Burmese characters (which is the source of this quote) is mentioned that in certain other versions of the *Tipiṭaka* (written in Burmese script) this word appears also in different spelling, namely "*atikkantamānussakena*". Both of the spellings have the same meaning.

<sup>8</sup> The original says "good color" and "bad color", but this may lead to misunderstanding. The Commentary to this passage explains that "good color" is a desirable color without blemishes, whereas "bad color" is undesirable color with blemishes. (A good example could be the sickness of skin where the person is naturally of darker color, but here and there arise undesirable bright spots. Today it is known as "vitiligo", or "albinism".)

<i>Ime vā pana bhonto sattā kāyasucaritena samannāgatā vacīsucaritena samannāgatā manosucaritena samannāgatā ariyānaṃ anupavādakā sammādiṭṭhikā sammādiṭṭhikammasamādānā;</i>	However, dear, these beings on the contrary, endowed with good bodily conduct, endowed with good verbal conduct, endowed with good mental conduct, not blaming Noble Ones, of right view, undertaking actions based on right view,
<i>te kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapannā'ti.</i>	They, when (their) body is destroyed, after death, are born in a realm of joy, in a heavenly realm. <sup>9</sup>
<i>Iti dibbena cakkhunā visuddhena atikkantamānusakena satte passāmi cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe.</i>	Thus by divine eye, purified, surpassing the (ordinary) human, I see beings as they die, as they are born, inferior, superior, of desirable color, (or) undesirable color.
<i>Sugate duggate yathākammūpage satte pajānāmi.</i>	I recognize beings born according to (their) <i>kamma</i> , coming to a pleasurable (existence) (as well as) (those) coming to a painful (existence).

<i>ayaṃ kho me, bhāradvāja, rattiyā majjhime yāme dutiyā vijjā adhiḡatā, avijjā vihatā, vijjā uppannā; tamo vihato, āloko uppanno; yathā taṃ appamattassa ātāpino pahitattassa viharato.</i>	That for me, Bhāradvāja, was indeed the first Knowledge acquired during the second phase (of the night), ignorance eliminated, Knowledge arisen; darkness eliminated, light arisen; because it (happened to me,) the mindful ("not forgetful"), who dwelled endeavoring, making effort.
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<i>53. Cutūpapātakathāyaṃ yasmā idha bhagavato vasena pāli āgatā, tasmā "passāmi pajānāmi"ti vuttaṃ, ayaṃ viseso.</i>	53. In the talk on death (and) birth, how here appears ("comes") the written text ( <i>Pāli</i> ) by the Exalted One, thus is said: "I see, I know", that is the (only) difference (between this text and the text in " <i>Path to Purity</i> ").
<i>Sesaṃ visuddhimagge vuttasadisameva.</i>	The remaining (explanation) is just same as told in " <i>Path to Purity</i> ".
<i>Ettha pana vijjāti dibbacakkhuñāṇavijjā.</i>	There however " <i>Knowledge</i> " is (called) the Knowledge of knowing (by) the divine eye.
<i>Avijjāti sattānaṃ cutipaṭisandhipaṭicchādikā avijjā.</i>	"Ignorance" is the ignorance that covers the death (and) birth of beings.

<sup>9</sup> Now in the West (where any specks of Right View have been shrouded by materialist nihilism) we will commonly encounter individuals who have difficulty in accepting existence of heaven, hell, or even next birth. As a reaction to this distressful situation certain Buddhist monks (who thereby do not acknowledge the importance of Right View) suggest that the "hell" and "heaven" is the mental suffering and mental happiness which human commonly experiences during their life as a human. This is however going directly against the Buddha's word: "*kāyassa bhedaṃ paraṃ maraṇā*" - "when the body is destroyed, after death". Indeed, the Buddha Himself has seen by His own wisdom and psychic powers that there is hell and heaven, and He has also seen the living beings as they travel in the different worlds based on their previous actions (*kamma*). That particular Knowledge and Vision is the very reason why the Buddha taught the path to Liberation – because He was well aware of the dangerous destinations where the beings may fall if they are not Enlightened. (This is however not directly related to one's religion or belief. Even a devout Buddhist, generous, of right view, and virtuous may fall into the hell for some time on account of their bad *kamma* in a past life. It is only Enlightenment which frees a being from birth in a woeful destination.)

<i>Sesaṃ vuttanayamevāti.</i>	The rest is just as told (in the main text).
<i>Yasmā ca pūritapāramīnaṃ mahāsattānaṃ parikammakiccaṃ nāma natthi.</i>	Also, how there is no such duty of Great Beings (/ <i>bodhisattas</i> ) to make resolution (related to) the completed perfections, <sup>10</sup>
<i>Te hi citte abhininnāmitamatteyeva anekavihiṭaṃ pubbenivāsaṃ anussaranti, dibbena cakkhunā satte passanti.</i>	Indeed, right to the extent of supernaturally directing (their) minds, they remember numerous previous existences, (and) see beings by divine eye.
<i>Tasmā yo tattha parikammaṃ ādiṃ katvā bhāvanānayo vutto, na tena idha atthoti.</i>	Therefore whatever meditation method is explained starting there by (such) resolution, that is not meant here. <sup>11</sup>

<i>"So evaṃ samāhite citte parisuddhe pariyodāte anarigaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte āsavānaṃ khayaññāya cittaṃ abhininnāmesim.</i>	"Then, in the mind thus steady, pure, bright, spotless, void of defilements, subtle, pliable, stable, unshakeable, I supernaturally directed the mind toward the Knowledge of destroyed taints.
<i>So 'idaṃ dukkha'nti yathābhūtaṃ abbhaññāsim, 'ayaṃ dukkhasamudayo'ti yathābhūtaṃ abbhaññāsim, 'ayaṃ dukkhanirodho'ti yathābhūtaṃ abbhaññāsim, 'ayaṃ dukkhanirodhagāminī paṭipadā'ti yathābhūtaṃ abbhaññāsim;</i>	Then I supernaturally knew: "this is suffering" as it is; I supernaturally knew: "this is the cause of suffering" as it is; I supernaturally knew: "this is the cessation of suffering" as it is; I supernaturally knew: "this is the practice leading to the cessation of suffering" as it is;
<i>'ime āsavā'ti yathābhūtaṃ abbhaññāsim, 'ayaṃ āsavasamudayo'ti yathābhūtaṃ abbhaññāsim, 'ayaṃ āsavanirodho'ti yathābhūtaṃ abbhaññāsim, 'ayaṃ āsavanirodhagāminī paṭipadā'ti yathābhūtaṃ abbhaññāsim.</i>	I supernaturally knew: "these are taints" as they are; I supernaturally knew: "this is the origin of taints" as it is; I supernaturally knew: "this is the cessation of taints" as it is; I supernaturally knew: "this is the practice leading to the cessation of taints" as it is.
<i>Tassa me evaṃ jānato evaṃ passato kāmāsavāpi cittaṃ vimuccittha, bhavāsavāpi cittaṃ vimuccittha, avijjāsavāpi cittaṃ vimuccittha.</i>	Thereafter to me, knowing thus, seeing thus, the mind also liberated from taint of sensual (desires), the mind also liberated from the taint of existence, (and finally) the mind also liberated from the taint of ignorance.
<i>Vimuttasmiṃ vimuttamiti ñāṇaṃ ahoṣi.</i>	There arose the knowledge: "This is liberation in liberation." <sup>12</sup>
<i>'Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇiyaṃ, nāparaṃ itthattāyā'ti abbhaññāsim.</i>	I supernaturally knew: "destroyed is birth, accomplished is the practice of holy life, done is what should have been done, there is no further expectation."
<i>Ayaṃ kho me, bhāradvāja, rattiyaṃ pacchime yāme tatiyā vijjā adhigatā, avijjā vihatā, vijjā uppannā; tamo vihato,</i>	This for me, Bhāradvāja, was indeed the third Knowledge acquired during the third phase (of the

<sup>10</sup> The Perfections (*pāramī*) are ten, and they should be perfected by a *bodhisatta* in order to be qualified to become a Buddha. The Ten Perfections are: generosity, virtue, renunciation, wisdom, energy, patience, truth (or integrity), determination, loving-kindness, and equanimity.

<sup>11</sup> I.e. for the *bodhisattas* the recollection of past existences as well as the divine eye are Knowledges acquired without any particular resolution. They just little bit direct their mind toward those Knowledges and immediately attain them.

<sup>12</sup> I.e. the Buddha then was aware that by His attainment of Arahatta Fruition (*arahattaphala*) He was liberated from all defilements.



<i>āloko uppanno; yathā taṃ appamattassa ātāpino pahitattassa viharato</i> ”ti.	night), ignorance eliminated, Knowledge arisen; darkness eliminated, light arisen; because it (happened to me,) the mindful (/“not forgetful”), who dwelled endeavoring, making effort.
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<i>54. Tatiyavijjāya so evaṃ samāhite cīṭṭeti vipassanāpāḍakam catutthajjhānacittam vedītabbam.</i>	54. In the third Knowledge, it should be known that "then, in the mind thus steady" means the mind of fourth absorption, (being) the basis for Insight.
<i>Āsavānaṃ khayaññāyāti arahattamaggaññatthāya.</i>	"Toward the Knowledge of destroyed taints" (was said) meaning the Knowledge of the Arahatta Path ( <i>arahattamagga</i> ).
<i>Arahattamaggo hi āsavavināsanato āsavānaṃ khayoti vuccati, tatra cetam ñāṇam, tappariyāpannattāti.</i>	Indeed, the Arahatta Path is called (so) because (it) demolishes the taints, (being) the destruction of taints; there (in the text) also that is the Knowledge (acquired) by such thorough attainment.
<i>Cīṭṭam abhininnāmesinti vipassanācittam abhinīharim.</i>	"I supernaturally directed the mind" means I supernaturally carried the mind of Insight.
<i>So idaṃ dukkhanti evamādisu "ettakam dukkham, na ito bhiyyo”ti sabbampi dukkhasaccam sarasalakkhaṇapaṭivedhena yathābhūtaṃ abbhaññāsim jāniṃ paṭivijjhim.</i>	Then in (the words) such as "this is suffering" (the meaning is) "this much is suffering, there is no more than that" – realizing all the Truth of Suffering with its characteristics (and) marks, I supernaturally knew, recognized, (and) penetrated.
<i>Tassa ca dukkhassa nibbattikam taṇham ayaṃ dukkhasamudayoti.</i>	The craving that gives rise to that suffering, that is the "Cause of Suffering."
<i>Tadubhayampi yaṃ tḥānaṃ patvā nirujjhati, taṃ tesam appavattiṃ nibbānaṃ ayaṃ dukkhanirodhoti.</i>	Both of them (i.e. the Suffering and Craving) cease when (one) attains that state (of <i>Nibbāna</i> ), <i>Nibbāna</i> is that which is the absence of them (i.e. of Suffering and Craving), (and) that is the Cessation of Suffering.
<i>Tassa sampāpakam ariyamaggaṃ ayaṃ dukkhanirodhagāminiṃ paṭipadāti sarasalakkhaṇapaṭivedhena yathābhūtaṃ abbhaññāsim jāniṃ paṭivijjhinti evamattho vedītabbo.</i>	The meaning should be known thus: "I supernaturally knew, recognized, (and) penetrated as it is by realizing (it) with its characteristics (and) marks: "this is the practice leading to the cessation of taints", (being) the noble path to attainment of it (i.e. of Cessation of Suffering).

<i>Evaṃ sarūpato saccāni dassetvā idāni kilesavasena pariyāyato dassento ime āsavātiādimāha.</i>	Showing the Truth thus with their characteristics, now (the Buddha) said: "these are taints" showing (the attainment) thoroughly in terms of defilements.
<i>Tassa me evaṃ jānato evaṃ passatoti tassa mayham evaṃ jānantassa evaṃ passantassa.</i>	"Therafter to me, knowing thus, seeing thus" means thereafter to me who knew thus, who saw thus.
<i>Saha vipassanāya koṭippattaṃ maggaṃ katheti.</i>	(The Buddha) proclaims the Path culminating in the <i>summa bonum</i> , (which He) attained through Insight.
<i>Kāmāsavāti kāmāsavato.</i>	"From taint of sensual (desires)" means from the taint of sensuality.

<i>Vimuccitthāti iminā phalakkhaṇaṃ dasseti, maggakkhaṇe hi cittaṃ vimuccati, phalakkhaṇe vimuttaṃ hoti.</i>	"Liberated" – by this (the Buddha) shows the moment of Fruition ( <i>phala</i> ). Indeed, in the moment of Path the mind is being liberated, and in the moment of Fruition (the mind) is liberated. <sup>13</sup>
<i>Vimuttasmiṃ vimuttamiti ñāṇanti iminā paccavekkhaṇaṇāṇaṃ dasseti.</i>	The knowledge: "This is liberation in liberation" – by this (the Buddha) shows the (Insight) knowledge of reflection. <sup>14</sup>
<i>Khīṇā jātītiādīhi tassa bhūmiṃ, tena hi ñāṇena bhagavā paccavekkhanto "khīṇā jātī"tiādīni abbhaññāsī.</i>	"Destroyed is birth" etc. is the object of it (i.e. the knowledge of reflection). Indeed, by that knowledge the Exalted One (while) reflecting supernaturally knew: "destroyed is birth" etc.
<i>Katamā pana bhagavato jāti khīṇā, kathaṅca naṃ abbhaññāsīti?</i>	However, what birth of the Exalted one was destroyed, and how did (He) supernaturally knew it?
<i>Na tāvassa atītā jāti khīṇā, pubbeva khīṇattā, na anāgatā, anāgate vāyāmābhāvato, na paccuppannā, vijjamānattā.</i>	Not that His previous births would be destroyed, because (those) were destroyed already in the past. Not (even) the future (births), because there was no effort made by (the Buddha) in the future (yet); (and) not (even) the present (birth), because (that birth) was obvious (so not destroyed indeed).
<i>Yā pana maggassa abhāvitattā uppajjeyya ekacatupañcavokārabhavesu ekacatupañcakkhandhabhedā jāti,</i>	Whatever then is the birth of one, four, (or) five aggregates <sup>15</sup> in the worlds of one, four, (or) five bases that might arise by not practicing the Path,
<i>sā maggassa bhāvitattā anuppādadhammataṃ āpajjanena khīṇā, taṃ so maggabhāvanāya pahīnakilese paccavekkhitvā</i>	That is destroyed by practicing the Path, (and thereby) by entering the reality of non-arising; that He (i.e. the Buddha) reflected upon when (His) defilements were abandoned by the practice of the Path,
<i>"kilesābhāve vijjamānampi kammaṃ āyatīṃ appaṭisandhikaṃ hotī"ti jānanto abbhaññāsī.</i>	(Thereafter) recognized (and) supernaturally knew: "in the absence of the defilements even the obvious <i>kamma</i> <sup>16</sup> is unable to (cause) rebirth again." <sup>17</sup>

<sup>13</sup> In accordance with the 17 Insight Knowledges (*vipassanā ñāṇa*), which are all stages of Enlightenment for each of the four levels, there are separate mind-moments for the Path (*maggā*) and Fruition (*phala*). A detailed explanation of Insight Knowledges can be read in *"The Progress of Insight"*, a transcription from Mahasi Sayadaw's Dhamma talks on that topic. It is available online to download for free.

<sup>14</sup> *Paccavekkhaṇaṇāṇa* is the last of the 17 Insight Knowledges. There the yogi reflects on their attainment from the position where he/she already has it.

<sup>15</sup> In Buddhism there are "five aggregates" which constitute a being: body, feelings/sensations, perceptions, volitions (or intentions), and consciousness. In the 31 worlds that make up the Buddhist cosmological system there is one Brahma world where the beings have only one aggregate, the body (the *Asaññasattā* world, attained through the fourth absorption that was practiced during the previous life as a human), and four Brahma worlds where the beings have only four aggregates, the four aggregates of mentality (the *Arūpa* worlds, attained through the fifth to eighth absorption that was practiced during the previous life as a human).

<sup>16</sup> The "obvious *kamma*" is *kamma* of which consequences have yet to be experienced.

<sup>17</sup> In other words, the Buddha has not destroyed "birth" (in terms of life), but rather the cause of birth, i.e. craving (*taṇhā*) with all its related defilements, thereby nipping the rebirth-*kamma* in the bud. The Buddha's previous *kamma* had yet to bring its results, but none of it would cause a new birth. (Note however, that unlike *Apadāna Pāḷi – 10*.



<i>Vusitanti vutthaṃ parivutthaṃ, kataṃ caritaṃ niṭṭhanti attho.</i>	"Accomplished" has the meaning of practiced, accomplished, done, abode, ended.
<i>Brahmacariyanti maggabrahmacariyaṃ, puthujjanakalyāṇakena hi saddhiṃ sattasekkhā brahmacariyavāsaṃ vasanti nāma, khīṇāsavo vutthavāso.</i>	"Holy life" is the path of holy life. Indeed, it is a good worldling together with the seven trainees who live the life of holy life; (and then) one of destroyed taints is accomplished in (that) living.
<i>Tasmā bhagavā attano brahmacariyavāsaṃ paccavekkhanto "vusiṭaṃ brahmacariya"nti abbhaññāsi.</i>	Therefore the Exalted One supernaturally knew, reflecting on (His) own life of holy life: "accomplished is the practice of holy life."
<i>Kataṃ karaṇīyanti catūsu saccesu catūhi maggehi pariññāpahānasacchikiriyaḥbhāvanāvasena soḷasavidhampi kiccaṃ niṭṭhāpitanti attho.</i>	"Done is what should have been done" has the meaning that the duty of even the sixteen ways of suppressing (the defilements) <sup>18</sup> by thorough knowledge (and) asseveration of truth through the Four Truth (and) the Four Paths are finished.
<i>Puthujjanakalyāṇakādayo hi taṃ kiccaṃ karonti, khīṇāsavo katakaraṇīyo.</i>	Indeed, the worldlings, good persons etc. fulfill (/ "do") that duty, (and) the one of destroyed taints has fulfilled (/ "done") (all) what had to be done.
<i>Tasmā bhagavā attano karaṇīyaṃ paccavekkhanto "kataṃ karaṇīya"nti abbhaññāsi.</i>	Therefore, the Exalted One reflecting on (His) own duties supernaturally knew: "done is what should have been done."
<i>Nāparaṃ itthattāyāti idāni puna itthabhāvāya evaṃsoḷasakiccabhāvāya, kilesakkhayāya vā maggabhāvanākiccaṃ me natthīti abbhaññāsi.</i>	"There is no further expectation" – (the Buddha) supernaturally knew: "now for me there is no more expectation of existence, thus (also) existence of sixteen duties, of destruction of the taints, or (even) the duty to practice the Path."
<i>Atha vā itthattāyāti itthabhāvato imasmā evampakārā idāni vattamānakkhandhasantānā aparaṃ khandhasantānaṃ mayhaṃ natthi.</i>	Otherwise, "of expectation" means from (this) existence (that was) wished for, from these characteristics of the flux of the present aggregates <sup>19</sup> there is no (more) flux of aggregates for me."
<i>Ime pana pañcakkhandhā pariññātā tiṭṭhanti chinnamūlakā rukkhā viya.</i>	However, these thoroughly recognized five aggregates stay like trees that have been uprooted. <sup>20</sup>

*Pubbakammapiṭotikabuddhaapadānaṃ* where the Buddha is reported as He Himself reveals what *kamma* He had to suffer even after His attainment of Buddhahood, the Arahant ven. Nāgasena in *Milindapañhāpāli* 4.1.8.

*Akusalaṭṭhapañho* suggests that the Buddha had no *kamma* to suffer from after His Attainment. Referring to what the Buddha explained in *SN 4.2.3.1. Samiddhi Sutta*, ven. Nāgasena explained that all unpleasant that the Buddha had to experience was caused either by natural causes or by interpersonal relationships, not by *kamma*.)

<sup>18</sup> According to *Abhidhammapiṭaka – Pañcapakaraṇa Aṭṭhakathā – Dhātukathā-Aṭṭhakathā - 4.*

*Catukkaniddesavaṇṇanā – par. 185* the sixteen duties is the realization of the Four Noble Truths at each of the four levels of Enlightenment (Stream-Enterer, Once-Returner, Non-Returner, Arahant). (4 x 4 = 16)

<sup>19</sup> "Flux" here means the constant change. It is the constant change of the five aggregates of being, namely: body, feelings, perceptions, volitions (intentions), and consciousness.

<sup>20</sup> I.e. the Buddha's materiality and mentality still exist (or "flow"), but like the trees that have been uprooted will never take root again, the Buddha's materiality and mentality will not give rise to a new birth.

<i>Te carimakaviññāṇanirodhena anupādāno viya jātavedo nibbāyissantīti abbhaññāsī.</i>	(The Buddha) supernaturally recognized, that like the fire (of oil lamp), which has no basis (i.e. no wick), they (i.e. the five aggregates) will be extinguished at the cessation of the last (moment of) consciousness (at the end of His life).
<i>Idāni evaṃ paccavekkhaṇaṇāṇapariggahitaṃ āsavānaṃ khayaññādhigamaṃ brāhmaṇassa dassento, ayaṃ kho me brāhmaṇātiādīmāha.</i>	Now showing thus to the brahmin the acquisition of the Knowledge of Destruction of Taints, which was comprehended by the knowledge of reflection, (the Buddha) said: "this for me, brahmin." <sup>21</sup>
<i>Tattha vijjāti arahattamaggaññānavijjā.</i>	There "Knowledge" is the Knowledge of the knowledge of Arahatta Path.
<i>Avijjāti catusaccapaṭicchādikā avijjā.</i>	"Ignorance" is the ignorance which covers the Four Truths.
<i>Sesaṃ vuttanayameva.</i>	The rest is just in the way told (above).
<i>Ettāvatā ca pubbenivāsaññāṇena atītaṃsaññāṇaṃ, dibbacakkhunā paccuppannānāgataṃsaññāṇaṃ,</i>	That much is the (1) knowledge of the past by the Knowledge of Previous Existences, (2) the knowledge of conditionality (and) the future by the Divine Eye,
<i>āsavakkhayena sakalalokiyalokuttaraguṇanti evaṃ tihi vijjāhi sabbepi sabbaññiguṇe saṅgahetvā pakāsento attano asammohavihāraṃ brāhmaṇassa dassesi.</i>	(and) (3) the (knowledge of) the character of all the mundane (and) the supramundane by the (Knowledge) of Destroyed Taints – thus by the three Knowledges (the Buddha) summarized all (His) virtues of (His) Omniscience and showed the brahmin (His) own abiding free from any delusion.

## Překlad Rozpravy Saṅgáravovi a Příslušných Komentářů

### Část Šestá: Tři Nadpřirozená Poznání

<i>"So evaṃ samāhite citte parisuddhe pariyaḍāte anaṅgaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte pubbenivāsānussatiññāyā cittaṃ abhininnāmesim.</i>	"Then, in the mind thus steady, pure, bright, spotless, void of defilements, subtle, pliable, stable, unshakeable, (I) supernaturally directed the mind toward the Knowledge of Remembering Past Existences.	"Pak jsem, v mysli takto stálé, čisté, zářivé, bez poskvrny, prosté nečistot, jemné, poddajné, stabilní, neotřesitelné, nadpřirozeně zaměřil (svou) mysl vůči Poznání Paměti Minulých Životů.
<i>So anekavihiṭaṃ pubbenivāsaṃ anussarāmi, seyyathidaṃ – ekampi jātiṃ dvepi jātiyo tissopi jātiyo catassopi jātiyo pañcapi jātiyo dasapi jātiyo</i>	Thus (I) remember numerous previous existences, namely – even one birth, even two births, even three births, even four births, even five births,	Tak si pamatuji početné minulé životy, tedy – i jedno zrození, i dvě zrození, i tři zrození, i čtyři zrození, i pět zrození,

<sup>21</sup> This might have been a slip of tongue, because in the main text the Buddha calls him "Bhāradvāja", not "brahmin".

<i>vīsampi jātiyo tiṃsampi jātiyo cattālīsampi jātiyo paññāsampi jātiyo jāṭisatampi jāṭisahassampi jāṭisatasahassampi</i>	Even twenty births, even thirty births, even forty births, even fifty births, even hundred births, even thousand births, even hundred thousand births,	I dvacet zrození, i třicet zrození, i čtyřicet zrození, i padesát zrození, i sto zrození, i tisíc zrození, i sto tisíc zrození,
<i>anekepi saṃvaṭṭakappe anekepi vivaṭṭakappe anekepi saṃvaṭṭavivaṭṭakappe –</i>	Even numerous eons of (world's) formation, even numerous eons of (world's) destruction, even numerous eons of (world's) formation (and) destruction -	I početné eony utvoření (světa), i početné eony zničení (světa), i početné eony utvoření (i) zničení (světa) -
<i>'amutrāsīṃ evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto,</i>	'There was (I), of such name, such clan, such color, such food, experiencing such pleasure (and) suffering, thus ending the life-span,	'Tam jsem byl, takového jména, takového rodu, takové barvy (pleti), takového jídla, prožívající takovou rozkoš (a) utrpení, (a) takto jsem zakončil (tu) délku života,
<i>so tato cuto amutra udapādiṃ; tatrāpāsīṃ evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhappaṭisaṃvedī evamāyupariyanto, so tato cuto idhūpapanno'ti.</i>	(and) then dying from there (I) was born elsewhere (/"there"), (and) I passed (my life) there (being) of such name, such clan, such color, such food, experiencing such pleasure (and) suffering, thus ending the life-span, (and) then dying from there I am born here.'	(a) pak, když jsem odtamtud zemřel, narodil jsem se jinde (/"tam"), (a) prožil jsem (svůj život) tam s takovým jménem, takového rodu, takové barvy, takového jídla, prožívající takovou rozkoš (a) utrpení, a takto jsem zakončil (tu) délku života, (a) pak, když jsem odtamtud zemřel, jsem se zrodil tady.
<i>Iti sākāraṃ sauddesaṃ anekavihiṭaṃ pubbenivāsaṃ anussarāmi.</i>	Thus I remember (my) numerous previous existences of various characteristics with details.	Takto si vzpomínám na (své) početné minulé životy různých vlastností v podrobnostech.
<i>Ayaṃ kho me, bhāradvāja, rattiyaṃ paṭhame yāme paṭhamā vijjā adhigatā, avijjā vihatā, vijjā uppannā; tamo vihato, āloko uppanno; yathā taṃ appamattassa ātāpino pahitattassa viharato.</i>	That for me, Bhāradvāja, was indeed the first Knowledge acquired during the first phase (of the night), ignorance eliminated, Knowledge arisen; darkness eliminated, light arisen; because it (happened to me,) the mindful (/"not forgetful"), who dwelled endeavoring, making effort.	To pro mě, Bhāradvādžo, bylo vskutku první Poznání získané během té první části (noci), nepoznání bylo odstraněno, Poznání vyvstalo; temnota byla odstraněna, světlo vyvstalo; protože se to (stalo mě,) všímavému (/"nezapomínavému"), který prodléval snaživě, usilovně.

<i>52. Yesañca guṇānaṃ dāyakaṃ ahosi, tesāṃ ekadesaṃ dassento so evaṃ samāhite cittetiādimāha.</i>	He (the Buddha) said "in the mind thus steady" showing in part whatever qualities was (that mental state) providing.	On (Buddha) řekl "v mysli takto stálé" (přičemž) částečně poukazoval na jakékoliv vlastnosti, které (ten stav mysli) poskytoval.
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<i>Tattha dvinnam vijjānaṃ anupadavaṇṇanā ceva bhāvanānayo ca visuddhimagge vitthārito.</i>	The word-by-word definition for the two Knowledges <sup>22</sup> there, as well as the way of meditation ("development") is detailed in the (book) <i>"Path to Purity"</i> .	Doslovná definice (těch) dvou Poznání tam, tak jako způsob (jejich) meditace ("rozvoje") je popsán v (knize) <i>"Cesta za Očištěním"</i> .
<i>Kevalañhi tattha "so evaṃ samāhite citte...pe... abhininnāmeti"ti vuttaṃ, idha "abhininnāmesi"nti.</i>	Indeed, (out of) all said there (namely) "then, in the mind thus steady...rep.... I supernaturally directed (the mind)..." here (the only difference is) "(he) supernaturally directed (the mind)."	Vskutku, tam (ze) všeho řečeného (tj.) "pak jsem, v mysli takto stálé...opak... nadpřirozeně zaměřil (svou mysl)..." zde (jediným rozdílem je) "(on) nadpřirozeně zaměřil (svou mysl)."
<i>Ayaṃ kho me brāhmaṇāti ayañca appanāvāro tattha anāgatoti ayameva vireso.</i>	"That for me, Bhāradvāja" - this then is the portion on resolution, there (in <i>"Path to Purity"</i> ) it is not mentioned ("coming"), that is the only difference (in comparison with this original Pāḷi text").	"To pro mě, Bhāradvādžo" – to pak je část o rozhodnutí. Tam (tj. v <i>"Cestě za Očištěním"</i> ) to není zmíněné ("nepřichází"), (a) to je jediný rozdíl (v porovnání s původním textem v jazyce Pāḷi).
<i>Tattha soti so ahaṃ.</i>	"There he" <sup>23</sup> means "then I".	"Tam on" znamená "pak já".
<i>Abhininnāmesinti abhinīhariṃ.</i>	"I supernaturally directed" means supernaturally carried toward.	"Nadpřirozeně jsem zaměřil" znamená nadpřirozeně nesl vpřed.
<i>Abhininnāmesinti ca vacanato soti ettha so ahanti evamattho vedītabbo.</i>	The meaning should be known thus: from the word "(I) supernaturally directed" and "then" there (it should be understood as) "then I".	Význam by měl být pochopen takto: ze slova "nadpřirozeně (jsem) zaměřil" a "pak" (by tam mělo být chápáno) "pak já".

<i>Yasmā cidaṃ bhagavato vasena pubbenivāsānussatiññāṇaṃ āgataṃ, tasmā "so tato cuto idhūpapanno"ti ettha evaṃ yojanā vedītabbā.</i>	In the way this Knowledge of remembering past existences is appearing ("coming") (in the text) as (possessed) by the Exalted One, the connection there should thereby be known thus: "then dying from there (I) am born here."	Způsobem, jaký se toto Poznání Pamatování si Minulých Životů objevuje ("přichází") (v tom textu) jak (bylo ovládnuto) Vznešeným, spojení by zde tedy mělo být známo takto: "pak jsem odtamtud zemřel (a) zrodil se zde."
<i>Ettha hi so tato cutoti paṭinivattantassa paccavekkhaṇaṃ.</i>	There indeed "then dying from there" is the	Tam vskutku "když (jsem) odtamtud zemřel" je zpětný pohled na (Buddhovo) přetočení.

<sup>22</sup> To zahrnuje Poznání Minulých Životů I druhé Poznání Božského Oka, nebo Poznání Smrti a Zrození (vysvětlené dole).

<sup>23</sup> Jak už bylo vysvětleno v předchozí části tohoto překladu, slovo "so" doslova znamená "on", ale tady jej překládám jako "pak" abych předešel nedorozumění.

	reflection on the (Buddha's) re-cycling. <sup>24</sup>	
<i>Tasmā idhūpapannoti imissā idhūpapattiyā anantaraṃ.</i>	Therefore, "(I am) born here" means uninterruptedly until the birth here.	Proto "zrodil jsem se tady" znamená nepřerušeně až do zrození tady.
<i>Amutra udapādinti tusitabhavanaṃ sandhāyāhāti veditabbo.</i>	"(I) was born in that place" should be known (as spoken) in connection to the World of Joy ( <i>Tusitabhavana</i> ). <sup>25</sup>	"Narodil jsem se jinde (/'tam'") by mělo být chápáno (jakožto řečené) ve spojitosti se Světem Radosti ( <i>Tusitabhavana</i> ).
<i>Tatrāpāsiṃ evaṃnāmoti tatrāpi tusitabhavane setaketu nāma devaputto ahoṣiṃ.</i>	"(And) passed (my life) there (being) of such name" means indeed, there in the World of Joy I was a son of a deity (i.e. a deity) named "Setaketu".	"(A) prošel (svým životem) tam s takovým jménem" vskutku znamená, že jsem tam ve Světě Radosti byl synem božstva (tj. bůh) se jménem "Sétakétu".
<i>Evaṃgottoti tāhi devatāhi saddhiṃ ekagotto.</i>	"Of such clan" means being of the same clan as those deities.	"Takového rodu" znamená, že byl stejného rodu jako ta božstva.
<i>Evaṃvaṇṇoti suvaṇṇavaṇṇo.</i>	"Of such color" means golden colored.	"Takové barvy" znamená zlaté barvy.
<i>Evamāhāroti dibbasudhāhāro.</i>	"Of such food" means of the divine pure (/'suddha'") food.	"Takového jídla" znamená nebeského, čistého (/'suddha'") jídla.
<i>Evaṃsukhadukkhappaṭisaṃvedīti evaṃ dibbasukhappaṭisaṃvedī.</i>	"Experiencing such pleasure (and) suffering" means thus experiencing the divine pleasure.	"Prožívající takovou rozkoš (a) utrpení" znamená tak prožívající nebeskou rozkoš.
<i>Dukkhaṃ pana saṅkhāradukkhamaṭṭameva.</i>	The suffering (there) however was just the suffering of formations ( <i>saṅkhārā</i> ). <sup>26</sup>	(Tam) utrpení ale bylo pouze utrpení sestav ( <i>saṅkhārā</i> ).
<i>Evamāyupariyantoti evaṃ sattapaññāsavassakoṭisaṭṭhivassasatasahassāyupariyanto.</i>	"Thus ending the life-span" means thus ending the life-span of 576	"(A) takto jsem zakončil (tu) délku života" znamená, že takto

<sup>24</sup> Buddha vysvětlil jak Jeho minulé životy, které sestávaly ze zrození a smrti, přicházely znovu a znovu, a vždycky sestávaly ze zrození a smrti.

<sup>25</sup> Svět Radosti, "*Tusitabhavana*" nebo jednoduše "*Tusita*" je čtvrté nebe z celkem šesti, kde si bohové užívají smyslných rozkoší. Všeobecně se věří, že *bódhisattové* tam prodlévají během svého posledního života před životem ve kterém se stanou Buddhou ve světě lidí.

<sup>26</sup> "*Saṅkhāra dukkha*" může být chápána jakožto pomíjivost, nebo stáří, kterému se bohové nemohou vyhnout. Božstvo ví o svém stáří skrze pět známek: jejich květiny uvadnou, oděv se znečistí, tělo ztratí krásnou barvu, pot jim teče z obou podpaží, a božstvo si nelibuje na svém nebeském trůně. (Zmíněno v Komentáři Džátaky č. 531.)

	millions of years (living in the World of Joy).	zakončil délku života 576ti miliónů let (života ve Světě Radosti).
<i>So tato cutoti so ahaṃ tato tusitabhavanato cuto.</i>	"Then dying from there" means then I died from there, the World of Joy.	"Pak, když jsem odtamtud zemřel" znamená pak jsem odtamtud zemřel, (tj. ve) Světě Radosti.
<i>Idhūpapannoti idha mahāmāyāya deviyā kucchimhi nibbatto.</i>	"I am born here" means born here from the womb of the queen Mahāmāyā.	"Zrodil jsem se tady" znamená, že se zrodil tady z lůna královny Mahāmāyā.

<i>Ayaṃ kho me brāhmaṇātiādīsu meti mayā.</i>	"That for me, Bhāradvāja, indeed" etc. – (there) "for me" ( <i>me</i> ) means "by me" ( <i>mayā</i> ).	"To pro mě, Bháradvádžo, vskutku" atd. – (tam) "pro mě" ( <i>mé</i> ) znamená "mnou" ( <i>mayá</i> ).
<i>Vijjāti viditakaraṇaṭṭhena vijjā.</i>	"Knowledge" is knowledge by the meaning of seeing.	"Poznání" je poznání ve smyslu vidění.
<i>Kiṃ viditaṃ karoti?</i>	What does (it) makes seen?	Co (to) umožňuje vidět?
<i>Pubbenivāsaṃ.</i>	The previous existences.	Minulé životy.
<i>Avijjāti tasveva pubbenivāsassa aviditakaraṇaṭṭhena tappaṭicchādako moho vuccati.</i>	"Ignorance" is (thus) called the delusion that covers up, in terms of obscuring ("not visibility") the previous existences.	"Nepoznání" je (tak) zvaná zaslepenost, která zakrývá, ve smyslu zahalení ("ne-viditelnosti") předchozí životy.
<i>Tamoti sveva moho paṭicchādakaṭṭhena "tamo"ti vuccati.</i>	"Darkness", that is simply called "darkness" because it is the delusion, the coverer.	"Temnota", to se jednoduše nazývá "temnota", protože je to zaslepenost, překrývač.
<i>Ālokoti sāyeva vijjā obhāsakaraṇaṭṭhena "āloko"ti vuccati.</i>	"Light", that is simply called "light" bcause it makes radiance.	"Světlo", to se jednoduše nazývá "světlo", protože vytváří záři.
<i>Ettha ca vijjā adhigatāti ayaṃ attho, sesaṃ paṣaṃsāvacaṇaṃ.</i>	Also, there "Knowledge acquired" is the meaning, the rest are words of praise (for the attainment).	Také, tam "získané Poznání" je (zamýšleným) významem, (a) ostatní jsou slova chvály (toho dosažení).
<i>Yojanā panettha ayaṃ kho me vijjā adhigatā, tassa me adhigatavijjassa avijjā vihatā, vinaṭṭhāti attho.</i>	There then is the connection: "this, indeed, is the Knowledge acquired by me, therefore to me of acquired Knowledge the ignorance is eliminated", meaning (so) because (the Buddha was) devoid (of it.).	Tam pak je tato spojitost: "vskutku, tohle je Poznání získané mnou, proto se mě, kdo získal Poznání, odstranilo nepoznání", (což) má tenhle význam, protože (toho nepoznání byl Buddha) sprostěn.
<i>Kasmā? Yasmā vijjā uppannā.</i>	How? In the way the Knowledge arose.	Jak? Tak, jak vyvstalo (to) Poznání.
<i>Esa nayo itarasmimpi padadvaye.</i>	That way (of explanation applies) also for the remaining two words.	Stejný způsob (vysvětlení) (platí) I pro zbylá dvě slova.



<i>Yathā tanti ettha yathāti opamme.</i>	"Because it" there "because" means in the explanation,	"Protože se to" tam "protože" znamená ve vysvětlení,
<i>Tanti nipāto.</i>	"It" is a particle.	"To" je částice.
<i>Satiyā avippavāseṇa appamattassa.</i>	"To the mindful" (is meant) by not abandoning mindfulness.	"Všímavému" (znamená) aniž by opustil všímavost.
<i>Vīriyātāpena ātāpino.</i>	"Endeavoring" (is meant) by exhausting effort.	"Snaživě" (znamená) vynakládá úsilí.
<i>Kāye ca jīvite ca anapekkhatāya pahitattassa, pesitattassāti attho.</i>	The meaning (is) being energetic, carrying (the effort) without expectations from (his) body as well as life.	Významem (je), že byl čilý, (a) přenášel (to úsilí) bez očekávání od (svého) těla i života.
<i>Idaṃ vuttaṃ hoti "yathā appamattassa ātāpino pahitattassa viharato avijjā vihaññeyya, vijjā uppajjeyya.</i>	This is said: "in the way ignorance would be eliminated for one exhausting (himself) mindfully (and) dwelling energetic, for (him/her) the Knowledge would arise.	Tohle se říká: "tak jako by se mělo nepoznání odstranit (tím, kdo) se snaží všímavě (a) prodlévá čilý, tak (pro něj/ni) vyvstane Poznání.
<i>Tamo vihaññeyya, āloko uppajjeyya.</i>	The darkness would be eliminated, the light would arise.	Temnota by se měla odstranit, (a) světlo by mělo vyvstat.
<i>Evameva mama avijjā vihatā, vijjā uppanā.</i>	Just so is my ignorance eliminated, (and) Knowledge arisen.	Právě tak je moje nepoznání odstraněno (a) Poznání vyvstalo.
<i>Tamo vihato, āloko uppanno.</i>	Darkness is eliminated, light is arisen.	Temnota je odstraněna, světlo vyvstalo.
<i>Etassa me padhānānuyogassa anurūpameva phalaṃ laddha"nti.</i>	There to me (thus) engaging in endeavor (there was) attained a corresponding fruit.	Tam pro mě, kdo se (takto) věnuje úsilí, (tam) byl dosaženo příslušného plodu.

<i>484. "So evaṃ samāhite citte parisuddhe pariyodāte anarigaṇe vigatūpakkilese mudubhūte kammaniye ṭhite āneñjappatte sattānaṃ cutūpapātaññāya cittaṃ abhininnāmesim.</i>	484. "Then, in the mind thus steady, pure, bright, spotless, void of defilements, subtle, pliable, stable, unshakeable, I supernaturally directed the mind toward the Knowledge of death (and) birth.	484. "Pak jsem, v mysli takto stálé, čisté, zářivé, bez poskvrny, prosté nečistot, jemné, poddajné, stabilní, neotřesitelné, nadpřirozeně zaměřil (svou) mysl vůči Poznání Smrti a Zrození.
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<i>Verañjakaṇḍa<sup>27</sup></i>	The Portion on (the Brahmin) Verañja	Část o (bráhmaṇovi) Veraňdžovi
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<sup>27</sup> Tohle je podrobná verze toho dosažení, která se nachází ve *Vinaya Piṭaka – Párájika Pāli – Veraňdžakaṇḍa*, a také se objevuje v mnoha jiných spisech po celém starověkém spise jazyka Pāli: *DN 2, 10, 25, 28; MN 4, 6, 12, 51, 72, 78, 94, 101, 130; SN 12, 16, 51; AN 3, 5, 6, 8, 10, 11*; také v *Iti, MNid, CNid, Psm, Netti*; a také ve *Vibhariga* a *Puggalapaññatti* obsažených v *Abhidhamma Piṭaka*.

<i>So dibbena cakkhunā visuddhena atikkantamānusakena<sup>28</sup> satte passāmi cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe.</i>	Then by divine eye, purified, surpassing the (ordinary) human, I see beings as they die, as they are born, inferior, superior, of desirable color, (or) undesirable color. <sup>29</sup>	Pak božským okem, pročištěným, které překoná (běžného) člověka, vidím bytosti jak umírají, jak se rodí, nižší, vyšší, žádoucí barvy, (nebo) nežádoucí barvy.
<i>Sugate duggate yathākammūpage satte pajānāmi – 'ime vata bhonto sattā kāyaduccaritena samannāgatā vacīduccaritena samannāgatā manoduccaritena samannāgatā ariyānaṃ upavādakā micchādiṭṭhikā micchādiṭṭhikammasamādānā;</i>	I recognize beings born according to (their) <i>kamma</i> , coming to a pleasurable (existence) (as well as) (those) coming to a painful (existence) – "Oh dear, these beings endowed with bodily misconduct, endowed with verbal misconduct, endowed with mental misconduct, blaming the Noble Ones, of wrong views, undertaking actions based on wrong views,	Poznávám bytosti zrozené podle (své) <i>kammy</i> , jak přichází do příjemného (života) tak jako (ty, kdo) přichází do bolestivého (života) – "Ó panečku, tyto bytosti obdařené špatným tělesným chováním, obdařené špatným verbálním chováním, obdařené špatným chováním mysli, které obviňují Ušlechtilé, špatných názorů, které se ujímají činností založených na špatných názorech,
<i>te kāyassa bhedaṃ paraṃ maraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannā.</i>	They, when (their) body is destroyed, after death, are born in a realm of woe, in a painful destination, in a state of punishment, in hell.	Ti se, když se (jejich) tělo zničí, po smrti, zrodí ve světě utrpení, v útrpném cíli, ve stavu trestu, v pekle.
<i>Ime vā pana bhonto sattā kāyasucaritena samannāgatā vacīsucaritena samannāgatā manosucaritena samannāgatā ariyānaṃ anupavādakā sammādiṭṭhikā sammādiṭṭhikammasamādānā;</i>	However, dear, these beings on the contrary, endowed with good bodily conduct, endowed with good verbal conduct, endowed with good mental conduct, not blaming Noble Ones, of right view, undertaking actions based on right view,	Avšak, panečku, tyto bytosti ale, obdařené dobrým tělesným chováním, obdařené dobrým verbálním chováním, obdařené dobrým chováním mysli, které neobviňují Ušlechtilé, správného názoru, které se ujímají činností založených na správném názoru,
<i>te kāyassa bhedaṃ paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapannā'ti.</i>	They, when (their) body is destroyed, after death, are born in a realm of joy, in a heavenly realm. <sup>30</sup>	Ti se, když se (jejich) tělo zničí, po smrti, zrodí ve světě radosti, v nebeském světě.

<sup>28</sup> V Pāli spise napsaném barmským písmem (který je zdrojem této citace) je zmíněno, že jisté jiné verze *Tipiṭaky* (psané barmským písmem) se toto slovo objevuje v jiném hláskování, tj. *"atikkantamānussakéna"*. Obě ty verze hláskování mají stejný význam.

<sup>29</sup> V původní verzi nacházíme "dobrá barva" z "špatná barva", ale to by mohlo vést k nedorozumění. Komentář k této pasáži vysvětluje, že "dobrá barva" je žádoucí barva bez závad, kdežto "špatná barva" je nežádoucí barva se závadami. (Dobrym příkladem by byla kožní nemoc, při níž přirozeně tmavší barvy pleti vykazuje fleky světlé barvy. Dnes se takové nemoci říká "vitiligo" nebo "albinismus".)

<sup>30</sup> Nyní se na západě, (kde jsou jakékoliv zbytečky Správného Názoru zahaleny materialistickým nihilizmem) běžně setkáme s jednotlivci, kteří mají potíže s přijetím existence nebe, pekla, nebo dokonce příštího života. Jakožto reakce na tuto katastrofu, někteří buddhističtí mniši (kteří tudíž nepřikládají důležitost Správnému Názoru) prohlašují, že "peklo" a "nebe" je psychické utrpení a psychická radost, které člověk běžně prožívá během svého života jakožto člověk. To ale jde přímo proti Buddhově slovu: *"kāyassa bhedaṃ paraṃ maraṇā"* - "když je tělo zničeno, po smrti."

<i>Iti dibbena cakkhunā visuddhena atikkantamānusakena satte passāmi cavamāne upapajjamāne hīne paṇīte suvaṇṇe dubbaṇṇe.</i>	Thus by divine eye, purified, surpassing the (ordinary) human, I see beings as they die, as they are born, inferior, superior, of desirable color, (or) undesirable color.	Takto božským okem, pročištěným, které překoná (běžného) člověka, vidím bytosti jak umírají, jak se rodí, nižší, vyšší, žádoucí barvy, (nebo) nežádoucí barvy.
<i>Sugate duggate yathākammūpage satte pajānāmi.</i>	I recognize beings born according to (their) <i>kamma</i> , coming to a pleasurable (existence) (as well as) (those) coming to a painful (existence).	Poznávám bytosti zrozené podle (své) <i>kammy</i> , jak přichází do příjemného (života) tak jako (ty, kdo) přichází do bolestivého (života).

<i>ayaṃ kho me, bhāradvāja, rattiyaṃ majjhime yāme dutiyaṃ vijjā adhigatā, avijjā vihatā, vijjā uppannā; tamo vihato, āloko uppanno; yathā taṃ appamattassa ātāpino pahitattassa viharato.</i>	That for me, Bhāradvāja, was indeed the first Knowledge acquired during the second phase (of the night), ignorance eliminated, Knowledge arisen; darkness eliminated, light arisen; because it (happened to me,) the mindful ("not forgetful"), who dwelled endeavoring, making effort.	To pro mě, Bhāradvādžo, bylo vskutku druhé Poznání získané během té druhé části (noci), nepoznání bylo odstraněno, Poznání vyvstalo; temnota byla odstraněna, světlo vyvstalo; protože se to (stalo mě,) všímavému ("nezapomínavému"), který prodléval snaživě, usilovně.
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<i>53. Cutūpapātakathāyaṃ yasmā idha bhagavato vasena pāḷi āgatā, tasmā "passāmi pajānāmi"ti vuttaṃ, ayaṃ viseso.</i>	53. In the talk on death (and) birth, how here appears ("comes") the written text ( <i>Pāḷi</i> ) by the Exalted One, thus is said: "I see, I know", that is the (only) difference (between this text and the text in " <i>Path to Purity</i> ").	53. V rozpravě o smrti (a) zrození, jak se zde oběvuje ("přichází") napsaný text ( <i>Pāḷi</i> ) vznešeným, je toto řečeno: "Vidím, poznávám" – to je (jediný) rozdíl (mezi tímto textem a textem v " <i>Cestě za Očištěním</i> ").
<i>Sesaṃ visuddhimagge vuttasadisameva.</i>	The remaining (explanation) is just same as told in " <i>Path to Purity</i> ".	Zbývající (vysvětlení) je jednoduše to samé jako (to) řečené v " <i>Cestě za Očištěním</i> ".
<i>Ettha pana vijjāti dibbacakkhuññānavijjā.</i>	There however " <i>Knowledge</i> " is (called) the Knowledge of knowing (by) the divine eye.	Tam je ale " <i>Poznání</i> " (nazvané) Poznáním (skrze) Poznání Božským Okem.
<i>Avijjāti sattānaṃ cutipaṭisandhipaṭicchādikā avijjā.</i>	"Ignorance" is the ignorance that covers the death (and) birth of beings.	"Nepoznání" je nepoznání, které překrývá smrt (a) zrození bytostí.

Vskutku, Buddha sám viděl Svou vlastní moudrostí a nadpřirozenými schopnostmi, že peklo i nebe existují, a také Sám viděl živoucí bytosti jak cestují různými světy následkem svých předchozích činů (*kamma*). To konkrétní Poznání a Prozření je právě ten důvod proč Buddha učil stezku k Osvobození – protože si byl dobře vědom těch nebezpečných zastávek, kam bytosti mohou upadnout pokud nejsou Osvícené. (Tohle je ale nazávislé na vlastním náboženském přesvědčení nebo víře. Dokonce i oddaný buddhista, štedrý, správného názoru, a ctnostný může upadnout do pekla na nějakou dobu jakožto následek činu vykonaného v některém z minulých životů. Je to pouze Osvícení, které osvobodí bytost z útrpného zrození.)

<i>Sesaṃ vuttanayamevāti.</i>	The rest is just as told (in the main text).	Zbytek je jednoduše tak, jak je řečený (v hlavním textu).
<i>Yasmā ca pūritapāramīnaṃ mahāsattānaṃ parikkammaiccaṃ nāma natthi.</i>	Also, how there is no such duty of Great Beings ( <i>/ bodhisattas</i> ) to make resolution (related to) the completed perfections, <sup>31</sup>	Také, jak tam není ( <i>/ "je"</i> ) žádná taková povinnost pro Velké Bytosti ( <i>/ bódhisatty</i> ) učinit rozhodnutí (spojené s) dokonalými dokonalostmi,
<i>Te hi citte abhininnāmitamatteyeva anekavihiṭaṃ pubbenivāsaṃ anussaranti, dibbena cakkhunā satte passanti.</i>	Indeed, right to the extent of supernaturally directing (their) minds, they remember numerous previous existences, (and) see beings by divine eye.	Vskutku, ti si pamatují početné minulé životy (a) vidí bytosti božským okem právě do té míry do jaké nadpřirozeně nasměří (svou) mysl.
<i>Tasmā yo tattha parikkammaṃ ādiṃ katvā bhāvanānayo vutto, na tena idha atthoti.</i>	Therefore whatever meditation method is explained starting there by (such) resolution, that is not meant here. <sup>32</sup>	Právě tak, ať už je vysvětlený jakýkoliv způsob meditace, který by začínal (takovým) rozhodnutím, to se zde nezamýšlí.

<i>"So evaṃ samāhite citte parisuddhe pariyodāte anarigaṇe vigatūpakkilese mudubhūte kammaniye thīte āneñjappatte āsavānaṃ khayaññāya cittaṃ abhininnāmesim.</i>	"Then, in the mind thus steady, pure, bright, spotless, void of defilements, subtle, pliable, stable, unshakeable, I supernaturally directed the mind toward the Knowledge of destroyed taints.	"Pak jsem, v mysli takto stálé, čisté, zářivé, bez poskvrny, prosté nečistot, jemné, poddajné, stabilní, neotřesitelné, nadpřirozeně zaměřil (svou) mysl vůči Poznání Zničených Zkažeností.
<i>So 'idaṃ dukkha'nti yathābhūtaṃ abbhaññāsim, 'ayaṃ dukkhasamudayo'ti yathābhūtaṃ abbhaññāsim, 'ayaṃ dukkhanirodho'ti yathābhūtaṃ abbhaññāsim, 'ayaṃ dukkhanirodhagāminī paṭipadā'ti yathābhūtaṃ abbhaññāsim;</i>	Then I supernaturally knew: "this is suffering" as it is; I supernaturally knew: "this is the cause of suffering" as it is; I supernaturally knew: "this is the cessation of suffering" as it is; I supernaturally knew: "this is the practice leading to the cessation of suffering" as it is;	Pak jsem nadpřirozeně věděl: "toto je utrpení" tak, jak je; nadpřirozeně jsem věděl: "toto je příčina utrpení" tak, jak je; nadpřirozeně jsem věděl: "toto je ustání utrpení" tak, jak je; nadpřirozeně jsem věděl: "toto je cvičení, které vede k ustání utrpení" tak, jak je;
<i>'ime āsavā'ti yathābhūtaṃ abbhaññāsim, 'ayaṃ āsavasamudayo'ti yathābhūtaṃ abbhaññāsim, 'ayaṃ āsavanirodho'ti yathābhūtaṃ abbhaññāsim, 'ayaṃ āsavanirodhagāminī paṭipadā'ti yathābhūtaṃ abbhaññāsim.</i>	I supernaturally knew: "these are taints" as they are; I supernaturally knew: "this is the origin of taints" as it is; I supernaturally knew: "this is the cessation of taints" as it is; I supernaturally knew: "this is the practice leading to the cessation of taints" as it is.	Nadpřirozeně jsem věděl: "toto jsou zkaženosti" tak, jak jsou; nadpřirozeně jsem věděl: "toto je příčina zkaženosti" tak, jak je; nadpřirozeně jsem věděl: "toto je ustání zkaženosti" tak, jak je; nadpřirozeně jsem věděl: "toto je

<sup>31</sup> Dokonalostí (*pāramī*) je deset, a měly by být dovedeny do dokonalosti *bódhisattou* aby splnil podmínky k dosažení Buddhovství. Deset Dokonalostí jsou: štědrost, etika, opuštění, moudrost, energie, trpělivost, pravda, rozhodnutí, milující dobrotivost, a vyrovnanost.

<sup>32</sup> Tj. pro *bódhisatty* paměť minulých životů, právě jako I božské oko jsou Poznání získaná bez jakéhokoliv předchozího rozhodnutí. Jen trošku zaměří svou mysl vůči těm Poznáním a ihned jich dosáhnou.

		cvičení, které vede k ustání zkažeností" tak, jak je.
<i>Tassa me evaṃ jānato evaṃ passato kāmasavāpi cittaṃ vimuccittha, bhavāsavāpi cittaṃ vimuccittha, avijjāsavāpi cittaṃ vimuccittha.</i>	Thereafter to me, knowing thus, seeing thus, the mind also liberated from taint of sensual (desires), the mind also liberated from the taint of existence, (and finally) the mind also liberated from the taint of ignorance.	Pak se mi, s takovým poznáním, s takovým prozřením, mysl i osvobodila od zkaženosti smyslné (touhy), mysl se osvobodila i od zkaženosti života, (a) nakonec se mysl osvobodila i od zkaženosti nepoznání.
<i>Vimuttasmiṃ vimuttamiti ñāṇaṃ ahoṣi.</i>	There arose the knowledge: "This is liberation in liberation." <sup>33</sup>	Vyvstalo poznání: "Toto je Osvobození v Osvobození."
<i>'Khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā'ti abbhaññāsiṃ.</i>	I supernaturally knew: "destroyed is birth, accomplished is the practice of holy life, done is what should have been done, there is no further expectation."	Nadpřirozeně jsem věděl: "zničeno je zrození, dokončeno je cvičení svatého života, dokonáno je co mělo být vykonáno, není žádného dalšího očekávání."
<i>Ayaṃ kho me, bhāradvāja, rattiyaṃ pacchime yāme tatiyā vijjā adhiḡatā, avijjā vihatā, vijjā uppannā; tamo vihato, āloko uppanno; yathā taṃ appamattassa ātāpino pahitattassa viharato'ti.</i>	This for me, Bhāradvāja, was indeed the third Knowledge acquired during the third phase (of the night), ignorance eliminated, Knowledge arisen; darkness eliminated, light arisen; because it (happened to me,) the mindful ("not forgetful"), who dwelled endeavoring, making effort.	To pro mě, Bháradvádžo, bylo vskutku třetí Poznání získané během té třetí části (noci), nepoznání bylo odstraněno, Poznání vyvstalo; temnota byla odstraněna, světlo vyvstalo; protože se to (stalo mě,) všímavému ("nezapomínavému"), který prodléval snaživě, usilovně.

<i>54. Tatiyavijjāya so evaṃ samāhite citteti vipassanāpādaḡaṃ catutthajjhānacittaṃ veditaḡgaṃ.</i>	54. In the third Knowledge, it should be known that "then, in the mind thus steady" means the mind of fourth absorption, (being) the basis for Insight.	54. Ve třetím Poznání by mělo být pochopeno, že "pak, v mysli takto stálé" znamená mysl čtvrtého pohroužení, v základu pro Vhled.
<i>Āsavānaṃ khayaññāyāti arahattamaggaññatthāya.</i>	"Toward the Knowledge of destroyed taints" (was said) meaning the Knowledge of the Arahatta Path ( <i>arahattamagga</i> ).	"Vůči Poznání paměti minulých životů" (bylo řečeno) s významem Poznání Stezky Arahatta ( <i>arahattamagga</i> ).
<i>Arahattamaggo hi āsavavināsanato āsavānaṃ khayoti vuccati, tatra cetāṃ ñāṇaṃ, tappariyāpannattāti.</i>	Indeed, the Arahatta Path is called (so) because (it) demolishes the taints, (being) the destruction of taints; there (in the text) also that is the Knowledge (acquired) by such thorough attainment.	Vskutku, Stezka Arahatta se (tak) nazývá, protože bourá zkaženosti, (a je) zničením zkažeností; tam (v tom textu) je to také Poznání (získané) takovýmito celistvým dosažením.

<sup>33</sup> Tj. Buddha si tehdy byl vědom, že Svým dosažením Plodu Arahatta (*arahattaphala*) se osvobodil ze všech nečistot.

<i>Cittaṃ abhininnāmesinti vipassanācittaṃ abhinīhariṃ.</i>	"I supernaturally directed the mind" means I supernaturally carried the mind of Insight.	"Nadpřirozeně zaměřil (svou) mysl" znamená nadpřirozeně jsem přenesl mysl Vhledu.
<i>So idaṃ dukkhanti evamādisu "ettakaṃ dukkhaṃ, na ito bhiyyo"ti sabbampi dukkhasaccaṃ sarasalakkaṇapaṭivedhena yathābhūtaṃ abbhaññāsiṃ jāniṃ paṭivijjiṃ.</i>	Then in (the words) such as "this is suffering" (the meaning is) "this much is suffering, there is no more than that" – realizing all the Truth of Suffering with its characteristics (and) marks, I supernaturally knew, recognized, (and) penetrated.	Pak (slovy) jako např. "toto je utrpení" (se zamýšlí) "tolik je utrpení, není víc než to" – s uvědoměním veškeré Pravdy o Utrpení s jejími vlastnostmi (a) výrazy, nadpřirozeně jsem věděl, rozpoznal, (a) proniknul (do té Pravdy).
<i>Tassa ca dukkhassa nibbattikaṃ taṇhaṃ ayaṃ dukkhasamudayoti.</i>	The craving that gives rise to that suffering, that is the "Cause of Suffering."	Ulpívání, které dává vyvstat tomu utrpení, to je "Příčina Utrpení."
<i>Tadubhayampi yaṃ ṭhānaṃ patvā nirujjhati, taṃ tesam appavattiṃ nibbānaṃ ayaṃ dukkhanirodhoti.</i>	Both of them (i.e. the Suffering and Craving) cease when (one) attains that state (of <i>Nibbāna</i> ), <i>Nibbāna</i> is that which is the absence of them (i.e. of Suffering and Craving), (and) that is the Cessation of Suffering.	Obě dvě (tj. Utrpení a Příčina) ustranou s dosažením toho stavu ( <i>Nibbāny</i> ). <i>Nibbāna</i> je to, co je jejich (tj. Utrpení a Příčiny) nepřítomností, (a) to je Ustání Utrpení.
<i>Tassa sampāpakaṃ ariyamaggaṃ ayaṃ dukkhanirodhagāmini paṭipadāti sarasalakkaṇapaṭivedhena yathābhūtaṃ abbhaññāsiṃ jāniṃ paṭivijjhinti evamattho veditabbo.</i>	The meaning should be known thus: "I supernaturally knew, recognized, (and) penetrated as it is by realizing (it) with its characteristics (and) marks: "this is the practice leading to the cessation of taints", (being) the noble path to attainment of it (i.e. of Cessation of Suffering).	Toho význam by se měl chápat takto: "nadpřirozeně jsem věděl, rozpoznal, (a) prostoupil jak to je uvědoměním si (toho) se svými vlastnostmi (a) výrazy: "toto je cvičení, které vede k ustání zkaženosti", (tj.) Ušlechtilá Stezka k jeho (tj. Ustání Utrpení) dosažení.

<i>Evaṃ sarūpato saccāni dassetvā idāni kilesavasena pariyāyato dassento ime āsavātiādīmāha.</i>	Showing the Truth thus with their characteristics, now (the Buddha) said: "these are taints" showing (the attainment) thoroughly in terms of defilements.	Když takto poukázal na Pravdy s jejich vlastnostmi, (Buddha) teď řekl: "toto jsou zkaženosti" a (tak) poukázal (na to dosažení) celistvě ve smyslu nečistot.
<i>Tassa me evaṃ jānato evaṃ passatoti tassa mayhaṃ evaṃ jānantassa evaṃ passantassa.</i>	"Therafter to me, knowing thus, seeing thus" means thereafter to me who knew thus, who saw thus.	"Pak se mi, s takovým poznáním, s takovým prozřením" znamená potom mě, kdo tak vděl, kdo tak viděl.
<i>Saha vipassanāya koṭippattaṃ maggaṃ katheti.</i>	(The Buddha) proclaims the Path culminating in the <i>summum bonum</i> , (which He) attained through Insight.	(Buddha) prohlašuje Stezku, která je zakončena nejvyšším cílem, (které Sám) dosáhl skrze Vhled.
<i>Kāmāsavāti kāmāsavato.</i>	"From taint of sensual (desires)" means from the taint of sensuality.	"Od zkaženosti smyslné (touhy)" znamená od zkaženosti smyslnosti.
<i>Vimuccitthāti iminā phalakkhaṇaṃ dasseti, maggakkhaṇe hi cittaṃ</i>	"Liberated" – by this (the Buddha) shows the moment of Fruition ( <i>phala</i> ). Indeed, in the moment of	"Osvobodila se" – tímto (Buddha) poukazuje na moment Plodu ( <i>phala</i> ). Vskutku, v momentě Stezky



<i>vimuccati, phalakkhaṇe vimuttaṃ hoti.</i>	Path the mind is being liberated, and in the moment of Fruition (the mind) is liberated. <sup>34</sup>	se mysl osvobozuje, a v momentě Plodu (je mysl) osvobozena.
<i>Vimuttasmiṃ vimuttamiti ñāṇanti iminā paccavekkhaṇañāṇaṃ dasseti.</i>	The knowledge: "This is liberation in liberation" – by this (the Buddha) shows the (Insight) knowledge of reflection. <sup>35</sup>	Poznání: "Toto je Osvobození v Osvobození" – tímto (Buddha) poukazuje na (Vhledovou) znalost zpětného pohledu.
<i>Khīṇā jātītiādīhi tassa bhūmiṃ, tena hi ñāṇena bhagavā paccavekkhanto "khīṇā jātī"tiādīni abbhaññāsī.</i>	"Destroyed is birth" etc. is the object of it (i.e. the knowledge of reflection). Indeed, by that knowledge the Exalted One (while) reflecting supernaturally knew: "destroyed is birth" etc.	"Zničeno je zrození" atd. je toho (tj. znalosti vzpomínání) předmětem. Vskutku, tou znalostí Vznešený, (zatímco) zpětně pohlížel, nadpřirozeně věděl: "zničeno je zrození" atd.
<i>Katamā pana bhagavato jāti khīṇā, kathaṇca naṃ abbhaññāsīti?</i>	However, what birth of the Exalted one was destroyed, and how did (He) supernaturally knew it?	Avšak které zrození Vznešeného bylo zničené, a jak o něm věděl?
<i>Na tāvassa atītā jāti khīṇā, pubbeva khīṇattā, na anāgatā, anāgate vāyāmābhāvato, na paccuppannā, vijjamānattā.</i>	Not that His previous births would be destroyed, because (those) were destroyed already in the past. Not (even) the future (births), because there was no effort made by (the Buddha) in the future (yet); (and) not (even) the present (birth), because (that birth) was obvious (so not destroyed indeed).	Ne, že Jeho předchozí zrození byla zničena, poněvadž (ta) byla zničena již v minulosti (smrtí). (Ani) ne, že ta budoucí (zrození), protože (Buddhou) ještě nebylo vynaložené žádné úsilí v budoucnosti; (a ani) ne, přítomné (zrození), protože (to zrození) bylo zřejmé (a tak vskutku ještě nezničené).
<i>Yā pana maggassa abhāvitattā uppajjeyya ekacatupañcavokārabhavesu ekacatupañcakkhandhabhedā jāti,</i>	Whatever then is the birth of one, four, (or) five aggregates <sup>36</sup> in the worlds of one, four, (or) five bases that might arise by not practicing the Path,	Co je pak zrození jednoho, čtyř, (nebo) pěti skupin (bytí) ve světech jednoho, čtyř, (nebo) pěti základů, (a) co může vyvstat necvičením Stezky,
<i>sā maggassa bhāvitattā anuppādadhammataṃ āpajjanena</i>	That is destroyed by practicing the Path, (and thereby) by entering the reality of non-arising; that He (i.e.	To je zničeno cvičením Stezky, (a tak) vstupem do skutečnosti ne-vyvstávání; na to On (tj. Buddha)

<sup>34</sup> V souladu se 17ti Vhledovými Znalostmi (*vipassanā ñāṇa*), což jsou všechno stupně Osvícení pro každý z těch čtyř úrovní, je pro Stezku (*maggā*) odlišný okamžik myslí a zase jiný pro Plod (*phala*). Podrobné vysvětlení Vhledových Znalostí je možné si přečíst v knize *"The Progress of Insight"*, přepis s Dhamma přednesů Mahási Sajadóna, kde o tomto tématu mluví dopodrobna. Ta kniha je k dispozici ke stažení zdarma z internetu.

<sup>35</sup> *Paccavekkhaṇañāṇa* je poslední ze 17ti Vhledových Znalostí. Tam se meditující zpětně dívá na své dosažení z pozice kde jej již dosáhli.

<sup>36</sup> V Buddhismu je "pět skupin bytí", ze kterých bytost sestává: tělo, pocitování, vnímání, záměry, a vědomí. Ve 31 světech, které tvoří kosmologický systém Buddhismu je jeden svět Brahmů, kde ty bytosti mají pouze jednu skupinu bytí, tj. tělo (svět *Asaññasattā*, dosažený skrze čtvrté pohroužení, kterého (ten Brahma) dosáhl cvičením čtvrtého pohroužení během svého minulého života jakožto člověk), a čtyři světy Brahmů, kde ty bytosti mají pouze čtyři skupiny bytí, tj. čtyři skupiny myslí (světy *Arūpa*, dosažené pátým až osmým pohroužením, ve kterém se cvičili během minulého života jakožto lidé).

<i>khīṇā, taṃ so maggabhāvanāya pahīnakilese paccavekkhitvā</i>	the Buddha) reflected upon when (His) defilements were abandoned by the practice of the Path,	zpětně pohlížel, když byly (jeho) nečistoty zanechány cvičením Stezky,
<i>"kilesābhāve vijjāmānampi kammaṃ āyatim appaṭisandhikaṃ hotī"ti jānanto abbhaññāsi.</i>	(Thereafter) recognized (and) supernaturally knew: "in the absence of the defilements even the obvious <i>kamma</i> <sup>37</sup> is unable to (cause) rebirth again." <sup>38</sup>	(A také) rozpoznal (a) nadpřirozeně věděl: "v nepřítomnosti nečistot dokonce i zřejmá <i>kamma</i> není schopná (způsobit) nové zrození."

<i>Vusitanti vutthaṃ parivutthaṃ, kataṃ caritaṃ niṭṭhanti attho.</i>	"Accomplished" has the meaning of practiced, accomplished, done, abode, ended.	"Dokončeno" má význam docvičeno, dokončeno, uděláno, dožito, ukončeno.
<i>Brahmacariyanti maggabrahmacariyaṃ, puthujjanakalyāṇakena hi saddhiṃ sattasekkhā brahmacariyavāsaṃ vasanti nāma, khīṇāsavo vutthavāso.</i>	"Holy life" is the path of holy life. Indeed, it is a good worldling together with the seven trainees who live the life of holy life; (and then) one of destroyed taints is accomplished in (that) living.	"Svatý život" je stezka svatého života. Vskutku, je to dobrý světský spolu se sedmi uční, kteří žijí život svatého života; (a pak) ten kdo zničil zkaženosti dokončil (takový) život.
<i>Tasmā bhagavā attano brahmacariyavāsaṃ paccavekkhanto "vusitaṃ brahmacariya"nti abbhaññāsi.</i>	Therefore the Exalted One supernaturally knew, reflecting on (His) own life of holy life: "accomplished is the practice of holy life."	Proto Vznešený nadpřirozeně věděl, když zpětně pohlížel na (Svůj) vlastní život svatého života: "dokončeno je cvičení svatého života."
<i>Kataṃ karaṇīyanti catūsu saccesu catūhi maggehi pariññāpahānasacchikiriyābhāvanāva sena soḷasavidhampi kiccaṃ niṭṭhāpitanti attho.</i>	"Done is what should have been done" has the meaning that the duty of even the sixteen ways of suppressing (the defilements) <sup>39</sup> by thorough knowledge (and) asseveration of truth through the Four Truth (and) the Four Paths are finished.	"Dokonáno je co mělo být vykonáno" má (ten) význam, že povinnost i šestnácti způsobů potlačování (nečistot) celistvým poznáním (a) prohlášení pravdy skrze Čtyři Pravdy (a) Čtyři Stezky jsou dokončeny.

<sup>37</sup> "Zřejmá" *kamma* je *kamma* jejíž následky se ještě projeví.

<sup>38</sup> Jinými slovy, Buddha nezničil "zrození" (ve smyslu života), ale spíše příčinu zrození, tj. ulpívání (*taṇhā*) se všemi souvisejícími nečistotami, a tak uhasil zrozovací *kammu* ještě v zárodku. Předchozí *kamma* Buddha se ještě měla projevit, ale žádná už nemohla způsobit nové zrození. (Všimni si ale, že narozdíl od *Apadāna Pāli* – 10.

*Pubbakammapiḷōtikabuddhaapadānaṃ*, kde Buddha údajně Sám odhaluje, že musel ještě trpět i po Svém dosažení Buddhovství, Arahant ct. Nāgaséna v *Milindapañhāpāli* 4.1.8. *Akusalacchédapañhó* tvrdí, že Buddha neměl žádnou *kammu* kvůli které by musel trpět po svém dosažení. S ohledem na to, co Buddha vysvětlil v *SN* 4.2.3.1. *Samiddhi Sutta*, ct. Nāgaséna vysvětlil, že všechno nepříjemné co Buddha musel prožít bylo buď způsobené přirozenou příčinou nebo mezilidskými vztahy, nikoliv *kammou*.)

<sup>39</sup> Podle *Abhidhammapiṭaka* – *Pañcapakaraṇa Aṭṭhakathā* – *Dhātukathā-Aṭṭhakathā* - 4. *Čatukkaniddésavaṇṇanā* – *odst. 185* je šestnáct povinností pochopením Čtyř Ušlechtilých Pravd každou ze čtyř úrovní Osvícení (Vstoupivší-do-Proudu, Jednou-Vracející-Se, Nevracející-Se, Arahant). (4 x 4 = 16)

<i>Puthujjanakalyāṇakādayo hi taṃ kiccaṃ karonti, khīṇāsavo katakaraṇīyo.</i>	Indeed, the worldlings, good persons etc. fulfill ("do") that duty, (and) the one of destroyed taints has fulfilled ("done") (all) what had to be done.	Vskutku, svěští, dobří lidé atd. konají tu povinnost, (a) ten se zničenými zkaženostmi (již) dokonal (všechno) co mělo být vykonáno.
<i>Tasmā bhagavā attano karaṇīyaṃ paccavekkhanto "kataṃ karaṇīya"nti abbhaññāsi.</i>	Therefore, the Exalted One reflecting on (His) own duties supernaturally knew: "done is what should have been done."	Proto když Vznešený zpětně pohlížel na (Své) vlastní povinnosti, nadpřirozeně věděl: "dokonáno je co mělo být vykonáno."
<i>Nāparaṃ itthattāyāti idāni puna itthabhāvāya evaṃsoḷasakiccabhāvāya, kilesakkhayāya vā maggabhāvanākiccaṃ me natthīti abbhaññāsi.</i>	"There is no further expectation" – (the Buddha) supernaturally knew: "now for me there is no more expectation of existence, thus (also) existence of sixteen duties, of destruction of the taints, or (even) the duty to practice the Path."	"Není žádného dalšího očekávání" – (Buddha) nadpřirozeně věděl: "ted' pro mě není žádného dalšího očekávání života, (a) tak existence šestnácti povinností, zničení zkažeností, nebo (dokonce) povinnosti cvičit Stezku."
<i>Atha vā itthattāyāti itthabhāvato imasmā evaṃpakārā idāni vattamānakkhandhasantānā अपराṃ khandhasantānaṃ mayhaṃ natthi.</i>	Otherwise, "of expectation" means from (this) existence (that was) wished for, from these characteristics of the flux of the present aggregates <sup>40</sup> there is no (more) flux of aggregates for me."	Nebo jinak, "očekávání" znamená z (tohoto) života (co) se očekávalo, z těchto vlastností toku přítomných skupin (bytí) není pro mě žádného (dalšího) toku skupin (bytí).
<i>Ime pana pañcakkhandhā pariññātā tiṭṭhanti chinnamūlakā rukkhā viya.</i>	However, these thoroughly recognized five aggregates stay like trees that have been uprooted. <sup>41</sup>	Avšak těchto zcela rozpoznaných pět skupin (bytí) zůstávají jako stromy, které byly vykořeněné.
<i>Te carimakaviññāṇanirodhena anupādāno viya jātavedo nibbāyissantīti abbhaññāsi.</i>	(The Buddha) supernaturally recognized, that like the fire (of oil lamp), which has no basis (i.e. no wick), they (i.e. the five aggregates) will be extinguished at the cessation of the last (moment of) consciousness (at the end of His life).	(Buddha) nadpřirozeně rozpoznal, že jako oheň (olejové svíčky), který nemá žádný základ (tj. žádný knot), ony (tj. těch pět skupin bytí) vyvanou při ustání posledního (okamžiku) vědomí (na konci Jeho života).
<i>Idāni evaṃ paccavekkhaṇaṇāṇapariggahitaṃ āsavānaṃ khayaññādhigamaṃ brāhmaṇassa dassento, ayaṃ kho me brāhmaṇātiādīmāha.</i>	Now showing thus to the brahmin the acquisition of the Knowledge of Destruction of Taints, which was comprehended by the knowledge of reflection, (the Buddha) said: "this for me, brahmin." <sup>42</sup>	Když ted' (tomu) bráhmaṇovi poukazuje na získání Poznání Zničení Zkažeností, kterého bylo dosaženo znalostí zpětného pohledu, řekl (Buddha): "to pro mě, bráhmane."

<sup>40</sup> "Tok" (nebo plynutí) zde znamená nepřetržitou změnu. Je to nepřetržitá změna pěti skupin bytí, tj. těla, pocitování, vnímání, záměrů, a vědomí.

<sup>41</sup> Tj. Buddhovo tělo a mysl pořád existují (nebo "plynou"), ale jako stromy které byly vykořeněné už nikdy znovu nezakoření, Buddhovo tělo ani mysl nedají vyvstat žádnému novému zrození.

<sup>42</sup> This might have been a slip of tongue, because in the main text the Buddha calls him "Bhāradvāja", not "brahmin".

<i>Tattha vijjāti arahattamaggaññavijjā.</i>	There "Knowledge" is the Knowledge of the knowledge of Arahatta Path.	Tam "Poznání" je Poznání znalosti Stezky Arahatta.
<i>Avijjāti catusaccapaṭicchādikā avijjā.</i>	"Ignorance" is the ignorance which covers the Four Truths.	"Nepoznání" je neznalost, která zakrývá Čtyři Pravdy.
<i>Sesaṃ vuttanayameva.</i>	The rest is just in the way told (above).	Zbytek je právě tak, jak bylo řečeno (výše).
<i>Ettāvatā ca pubbenivāsaññāna atītaṃsaññāṇaṃ, dibbacakkhunā paccuppannānāgataṃsaññāṇaṃ,</i>	That much is the (1) knowledge of the past by the Knowledge of Previous Existences, (2) the knowledge of conditionality (and) the future by the Divine Eye,	Taková je (1) znalost minulosti Poznáním Minulých Životů, (2) znalost podmíněnosti (a) budoucnosti Božským Okem,
<i>āsavakkhayena sakalalokiyalokuttaraṇanti evaṃ tīhi vijjāhi sabbepi sabbaññuṇe saṅgahetvā pakāsentō attano asammohavihāraṃ brāhmaṇassa dassesi.</i>	(and) (3) the (knowledge of) the character of all the mundane (and) the supramundane by the (Knowledge) of Destroyed Taints – thus by the three Knowledges (the Buddha) summarized all (His) virtues of (His) Omniscience and showed the brahmin (His) own abiding free from any delusion.	(a) (3) (znalost) vlastností všeho světského (a) nadsvětského (Poznáním) Zničených Zkažeností – takto třemi Poznáními (Buddha) shrnul veškeré (Své) přednosti (Své) Vševedoucnosti a poukázal (tomu) bráhmaňovi na (Své) vlastní prodlévání prosté jakékoliv zaslepenosti.